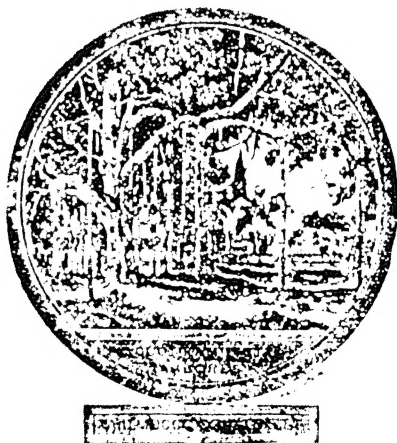


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Two Hymns of the Catuḥ-stava of Nāgārjuna

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THE two hymns here edited are respectively the first and the last of the four *stavas* attributed to Nāgārjuna, and generally known and quoted under the comprehensive name *Catuḥ-stava* or *Catu-stava*; the other two *stotras*, missing in our manuscript, are the *Lokāṭīta-stava* and the *Citta-vajra-stava*. As to their authorship, there is but little doubt; the style itself is the same as that of the *kārikās* of the *Mūla-mādhyamika-kārikās*. Moreover, Candrakīrti in his *Prasanna-padā* quotes from the *Catuḥ-stava*, attributing one of them, viz. the *Lokāṭīta-stava* to the Master, *ācārya-pādāḥ* (p. 413).

We are naturally inclined to attach little importance to the hymnology of the Hindus, because, even if some of the *stotras* are very beautiful from the literary point of view, we think that they do not add very much to our knowledge of Hindu thought. But I venture to disagree. Many of the *stotras* are not mere prayers or hymns in praise of God. In a certain way they cannot be dissociated from the *dhyānas*, which very often are embodied in them, that is to say, their aim is to produce an inner ecstasy by which the vision of God is made possible. They are therefore essential moments of the complex process of *sādhana*, just as the *pūjā*, the *nāma-japa*, the *kīrtana*, etc.; they are, in other words, instruments by which the intelligence grasps the religious truth therein expounded, while in a second moment the spirit focuses and visualizes, as it were, that same truth in a direct experience. It is therefore evident that the immense *stotra*-literature has a great bearing upon the study of Indian mysticism, and must be thoroughly investigated by the students of religious psychology or by those who want to understand the true and fundamental characters of Hindu religious experience.

In the *Catuh-stava* we are confronted, no doubt, with one of the best specimens of this kind of literature. As a matter of fact, the four *stotras* contain in a great synthesis the entire Mahāyāna dogmatics conducive to the supreme realization of the *śūnyatā*, considered as *paramārtha*, viz. as the Absolute. At the same time they show, paradoxical as this might appear at first sight, that Buddhism even in its Mahāyāna derivatives remained fundamentally what it was at its very beginning; I mean a kind of mysticism which does not admit the existence of any god as an absolute entity. Of course its Olympus is full of gods and divine beings, crowned by the Buddhas and Bodhisattvas, but all these gods have only a relative reality, they exist in so far as *prapañca* exists, viz. in so far as the play of *vikalpas* and *saṃkalpas*, the synthetic and analytic imaginations, takes place in our mind. Even the *dhyaṇi*-Buddhas of later Mahāyāna-mysticism are subjective projections of the purified mind of the Bodhisattvas or of the Yogins. Their vision can be enjoyed in the highest stages of *dhyaṇa* and *saṃādhi*; but, when all impressions of the great cosmic ignorance representing the negative but necessary side of the Eternal are destroyed, even Buddhas and Tathāgatas disappear, since any activity of mind is lost in the *paramārtha*. This *paramārtha* is the Absolute beyond words, which may be called void only in so far as no predicate can be applied to it.

In the sphere of relative existence there is place for all sorts of gods, but in the plane of truth even the Tathāgata vanishes (v. Haribhadra's *Abhisamayālaṅkāra*, p. 542, of my edition).

This process is indicated by the *Catuh-stava*; the four parts into which it is divided cannot be dissociated. There must be four *stavas* because the truth can be realized in a fourfold gradation of different intensity corresponding to the fourfold body of the Buddha. Each *stava* is therefore to be related to a particular aspect of the truth, of which one of the four bodies of the Buddha is to be considered as the symbol. It seems to me that the *Catuh-stava* codifies, as it were, the

buddhology of Nāgārjuna, showing at the same time that the great doctor knew the system of the four bodies of Buddha, though he gives each one of them a name different from the usual one. But, reading the hymns, we shall easily recognize behind the difference of denomination the analogy of doctrine, and it will not be difficult to identify *nirupama* with *nirmāṇa*, *lokātīta* with *sambhoga*, *citta-vajra* with *dharma-kāya*, *paramārtha* with *svābhāvika-kāya*. This implies analogy between Nāgārjuna and Maitreya, and it shows that the four-*kāya*-theory is much older and more diffused than is generally supposed.

My text is based on a Nepalese paper manuscript, not very old, which I bought in Nepal; the text is accompanied by a *Ṭikā*, which is a mere *bāla-bodhinī*, giving the grammatical construction of the sentences, nothing more.

The Tibetan translation is contained in *bsTan agyur*, *mDo* (Narthang edition), i, 74, b, 4 ff.

॥ निरौपम्यस्तवः ॥

निरौपम्य नमस्तुभ्यं निःस्वभाववेदिने¹ ।
यस्त्वं दृष्टिविपन्नस्य लोकस्यास्य हितोद्यतः ॥ 1

न च नाम² त्वया किंचिद्दृष्टं बौद्धेन चक्षुषा ।
अनुत्तरा च ते नाथ दृष्टिस्तत्त्वदर्शिनी ॥ 2

न बोद्धा न च बोधव्यमस्तीह परमार्थतः ।
अहो परमदुर्बोधां धर्मतां बुद्धवानसि ॥ 3

न त्वद्योत्पादितः कश्चिद्धर्मो नापि निरोधितः ।
समतादर्शनेनैव प्राप्तं पादमनुत्तरम् ॥ 4

ཏྲ་གར་སྐད་ཏུ་། རི་རྒྱུ་ཡ་མ་སྟ་བ་། བོད་སྐད་ཏུ་། དཔེ་མེད་ཡར་
བསྐྱོད་ཡ ॥

1 གང་ནིག་ལྟ་བུ་མས་མོངས་ཡ་ཡི། འཇིག་རྟེན་འདི་ལ་མན་བཙོན་ཁྱོད་།
དངོས་བོ་མེད་པའི་དོན་རིག་པས། དཔེ་མེད་ཁྱོད་ལ་ཐུག་འཁོལ་བསྐྱོད་།

2 གང་ནིག་ཁྱོད་ཀྱིས་ཏུང་ནིག་ཀྱང་། སངས་རྒྱལ་སྟུན་གྱིས་མ་གཟིགས་པ་།
ཁྱོད་ཀྱི་གཟིགས་པ་སྤྲོ་ན་མེད། དེ་ཉིད་དོན་རིག་པ་ལགས་།

3 དོན་དམ་པ་ཡི་ཡོད་པ་ཉིད། རྟོགས་དང་རྟོགས་བྱ་མི་མངའ་ནིང་།
ཅེ་མ་དོ་མཆོག་ཏུ་རྟོགས་དཀའ་བའི། ཆོས་ཉིད་སངས་རྒྱལ་རྣམས་ཀྱིས་
རྟོགས་།

4 ཁྱོད་ཀྱིས་ཏུང་ནིག་མ་བསྐྱེད་ཅིང་། ཆོས་རྣམས་བཀག་པའང་མ་ལགས་པ།
མཉམ་པ་ཉིད་ཀྱི་ལྟ་བ་ཡིས་། སྤྲོ་ན་མེད་པའི་གོ་འཕང་བརྟེན་།

¹ The MS. reads *vādine*, but the *Tikā vedine*, which is supported by the Tibetan text.

² MSS. *na ca nāsatvayā*.

THE HYMN TO THE INCOMPARABLE ONE

1. O incomparable One, homage unto Thee, who knowest (the truth that phenomena) have no essence of their own ! Thou art eager of the benefit of this world, misled by different theories.

2. Nothing is seen by Thyself with the eye of the enlightened One. Sublime, O Lord, is Thy view which perceives the truth.¹

3. From the standpoint of metaphysical truth there is neither knower nor thing to be known. Oh ! Thou knowest the reality very difficult to be known.

4. Thou dost neither create nor destroy anything ; having perceived the sameness of everything, thou reachedst the most sublime condition.

¹ Inasmuch as you do not see anything, because everything is void, just for this you see the truth, viz. the *śūnyatā sarvadharmāṇām*.

न संसारापकर्षेण त्वया निर्वानमीप्सितम् ।
शान्तिस्ते ऽधिगता नाथ संसारानुपलब्धितः ॥ 5

त्वं विवेदैकरसतां संक्लेशवदानयोः ।
धर्मधात्वनिर्भेदाद्विशुद्धश्चासि सर्वतः ॥ 6

नोदाहृतं त्वया किञ्चिदेकमप्यक्षरं विभो ।
कृत्स्नश्च वैनेयजनो धर्मवर्षेण तर्पितः ॥ 17

न ते ऽस्ति सक्तिः स्कन्देषु धातुष्वायतनेषु च ।
आकाशसमचित्स्त्वं सर्वधर्मेष्वनिश्चितः ॥ 8

सत्त्वसंज्ञा च ते नाथ सवर्था न प्रवर्तते ।
दुःखार्तेषु च सत्त्वेषु त्वमतीव कृपात्मकः ॥ 29

5 न संसारपकर्षेण त्वया निर्वानमीप्सितम् ।
शान्तिस्ते ऽधिगता नाथ संसारानुपलब्धितः ॥

6 त्वं विवेदैकरसतां संक्लेशवदानयोः ।
धर्मधात्वनिर्भेदाद्विशुद्धश्चासि सर्वतः ॥

7 नोदाहृतं त्वया किञ्चिदेकमप्यक्षरं विभो ।
कृत्स्नश्च वैनेयजनो धर्मवर्षेण तर्पितः ॥

8 न ते ऽस्ति सक्तिः स्कन्देषु धातुष्वायतनेषु च ।
आकाशसमचित्स्त्वं सर्वधर्मेष्वनिश्चितः ॥

9 सत्त्वसंज्ञा च ते नाथ सवर्था न प्रवर्तते ।
दुःखार्तेषु च सत्त्वेषु त्वमतीव कृपात्मकः ॥

¹ Quoted by *pañjikā* on *Bodhicaryāvatāra*, p. 420, and by Advayaavajra (in *Advayaavajra-saṅgraha*, ed. by Haraprasāda Śāstrī), p. 22.

² Quoted by *pañjikā* on *Bodhicaryāvatāra*, p. 489.

5. Thou dost not take *nirvāṇa* as the suppression of *saṃsāra*; since thou, O Lord, dost not perceive any *saṃsāra*, thou obtainedst quiescence.¹

6. Thou knowest that the defilement of passion and the purification of virtue have the same taste; since no discrimination is possible in the reality thou art completely pure.

7. Thou, O Master, didst not utter a single syllable, and (yet) the entire [mass of] people fit to be converted was gratified with the shower of the law.

8. Thou art not adherent to the *skandhas*, to the *dhātus*, or to the *āyatanas*. Thou art mind only (as infinite and pure) as the ether, nor dost Thou reside in any contingent thing (*dharma*).

9. The notion of being does not occur to Thee at all, and yet Thou art exceedingly compassionate towards all beings tortured by sorrow and pain.

¹ *Nirvāṇa* is not the result of suppression of *saṃsāra*; suppression of something implies previous existence of something; but *saṃsāra* is not existence—inasmuch it is *pratītya-samutpanna*, relative; *nirvāṇa* also is relative, if it is considered as the result of suppression of *kleśas*, viz. of *saṃsāra*. As a matter of fact, neither merit nor demerit exist, because any judgment of values as well as any notion is *vikalpa* or *saṃkalpa*. But truth is beyond the two; *nirvāṇa* and *saṃsāra* are therefore equivalent, since they are imagined as reciprocally connected, but in the realization of *paramārtha* they must disappear just as all contraries must necessarily vanish.

वासनामूलपर्यन्ताः क्लेशास्ते ऽनघ निर्जिताः ।

क्लेशप्रकृतितथैव त्वयामृतमुपार्जितम् ॥ 15

अलक्षणं त्वया धीर दृष्टं रूपमरूपवत् ।

लक्षणोज्ज्वलगात्रश्च दृश्यसे रूपगोचरे ॥ 16

न च रूपेण दृष्टेन दृष्ट इत्यभिधीयसे ।

धर्मे दृष्टे सुदृष्टो ऽसि धर्मता न च दृश्यते ॥ 17

शौषिधं नास्ति ते काये मांसास्थिरुधिरं न च ।

इन्द्रायुधमिवाकाशे कायं दर्शितवानसि ॥ 18

नामयो नाशुचिः काये बुतृष्णासम्भवो न च ।

त्वया लोकानुवृत्त्यर्थं दर्शिता लौकिकी क्रिया ॥ 19

कर्मावरणदोषश्च सर्वथानघ नास्ति ते ।

त्वया लोकानुकम्पार्थं कर्मस्रुतिः प्रदर्शिता ॥ 20

15 मन्त्राणां शरीरेण सुखं मयः सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

शरीरेण शरीरेण सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

16 यथा यथा त्वेति शब्दं शरीरेण सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

मन्त्राणां शरीरेण सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

17 शरीरेण सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

मन्त्राणां शरीरेण सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

18 . . . त्वेति शब्दं शरीरेण सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

मन्त्राणां शरीरेण सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

19 सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

मन्त्राणां शरीरेण सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

20 यथा यथा त्वेति शब्दं शरीरेण सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

मन्त्राणां शरीरेण सुखं यदेतत् । त्वेति शब्दं शरीरेण सुखं यदेतत् ॥

¹ My xylograph is effaced here, and the reading is doubtful.

15. All defilements which have their root and their fruit in the faculty of projecting new karmic series have been completely overcome by Thee, immaculate One. By (realizing) the nature of the defilements thou obtainest immortality.

16. O Thou, firm in thy resolve, Thou didst see the world of material appearances as devoid of any predicate and like the immaterial. Still in the material sphere Thou appearest with a body shining with the (thirty-two) marks of the great man.

17. But even if Thy appearance has been seen, it cannot be said that Thou hast been seen. When the object has been seen, Thou art well seen, but reality is not the object of vision.¹

18. Thy body has not the nine holes (as mortal beings have), it has no flesh, no bones, no blood; still Thou manifestedst a body (which is a mere reflex) just as the rainbow in the sky.

19. Neither disease nor impurity are in Thy body; it is not subject to hunger or thirst and still in order to comply with the world, Thou hast shown a worldly behaviour.

20. O impeccable One, no fault whatsoever (caused) by the obstruction of the actions can be found in Thee; still on account of thy pity for this world Thou hast shown (an apparent) diving into *karman*.

¹ The various ways of worshipping the Buddhas are the first moment in the long *anupurvī* or *krama*, which leads to the supreme realization. The same theory is accepted by the Śaiva system of Kashmir, and generally by all Indian systems following Vedānta philosophy. The idea of God and the meditation on God as a personal being are mere *upāyas* for the *śuddhi*, which makes the *sādhaka* fit for higher stages of mystic realizations.

धर्मधातोरसम्भेदाद्यानभेदो ऽस्ति न प्रभो ।¹
 यानत्रितयमाख्यातं त्वया सत्त्वावतारतः ॥ 21
 नित्यो ध्रुवः शिवः कायस्तव धर्ममयो जिनः ।
 विनेयजनहेतोश्च दर्शिता निर्वृतिस्त्वया ॥ 22
 लोकधातुष्वमेयेषु त्वद्भक्तैः पुनरीक्षसे ।
 व्युत्तिजन्माभिसंवीधिचक्रनिर्वृतिलालसैः ॥ 23
 न ते ऽस्ति मन्यना नाथ न विकल्पो न चेज्जना ।
 अनाभोगेन ते लोके बुद्धकृत्यं प्रवर्तते ॥ 24
 इति सुगतमचिन्त्यमप्रमेयं
 गुणकुसुमैरवकीर्य यन्मयाप्तम्
 कुशलमिह भवन्तु तेन सत्त्वाः ।
 परमगभीरमुनीन्द्रधर्मभाजः ॥ 25
 ॥ इति निरौपम्यस्तवः सभाषः ॥

- 21 कस्यं प्रोत्तरेण सत्त्वावतारतः । शिवो ध्रुवः शिवः कायस्तव धर्ममयो जिनः ।
 विनेयजनहेतोश्च दर्शिता निर्वृतिस्त्वया ॥ 22
 22 नित्यो ध्रुवः शिवः कायस्तव धर्ममयो जिनः ।
 विनेयजनहेतोश्च दर्शिता निर्वृतिस्त्वया ॥ 23
 23 लोकधातुष्वमेयेषु त्वद्भक्तैः पुनरीक्षसे ।
 व्युत्तिजन्माभिसंवीधिचक्रनिर्वृतिलालसैः ॥ 24
 24 न ते ऽस्ति मन्यना नाथ न विकल्पो न चेज्जना ।
 अनाभोगेन ते लोके बुद्धकृत्यं प्रवर्तते ॥ 25
 25 इति सुगतमचिन्त्यमप्रमेयं
 गुणकुसुमैरवकीर्य यन्मयाप्तम्
 कुशलमिह भवन्तु तेन सत्त्वाः ।
 परमगभीरमुनीन्द्रधर्मभाजः ॥ 25
 ॥ इति निरौपम्यस्तवः सभाषः ॥

¹ Quoted by Advayavajra, p. 22.

² Quoted by Advayavajra, p. 1.

21. Since the reality cannot be differentiated, there are no different vehicles (of liberation); only in order to convert living beings (according to their different tendencies and maturity) Thou preachedst the three vehicles.¹

22. Thy body is eternal, imperishable, auspicious. It is the very law, it is the Victorious one. Still on account of the people to be converted (to the path of salvation) Thou showedst Thy passing away into *nirvāṇa*.

23. In the infinite universe Thou art now and then beheld by those who have faith in Thee, and are anxious [to become Buddhas and to imitate Thy] descending upon earth, Thy birth, Thy illumination, Thy preaching, Thy entering into *nirvāṇa*.

24. No feeling, O Lord, no ideation, no motion are in Thee. Thou art accomplishing in this world the duty of a Buddha, without participating in it.

25. I have spread over the perfect One, who is beyond our thoughts and any limitation, the flowers of his very attributes. Through the merit which I have begot may all living beings in this world participate in the extremely deep law of the sublime ascetic.²

¹ Viz. *ekayāna* theory, as opposed to the three-*yāna* theory; the truth being one, the vehicle to its realization must be one. But the truth appears to beings in a different way according to their different preparation and maturity.

² The usual *punya-pariṇāmanā* is contained in this verse.

न महात्रापि ह्रसो ऽसि न दीर्घपरिमण्डलः ।
 अप्रमाणागतिं प्राप्नो ऽप्रमाणाय नमो ऽस्तु ते ॥ 6
 न दूरे नापि चासन्ने नाकाशे नापि वा चित्तौ ।
 न संसारे न निर्वाणे ऽस्थिताय नमो ऽस्तु ते ॥ 7
 अस्थितः सर्वधर्मेषु धर्मधातुगतिं गतः ।
 परां गंभीरतां प्राप्नो गंभीराय नमो ऽस्तु ते ॥ 8
 एवं स्तुतः स्तुतो भूयादथवा किमुत स्तुतः ।
 शून्येषु सर्वधर्मेषु कः स्तुतः केन वा स्तुतः ॥ 9
 कस्त्वां शक्नोति संस्तोतुमुत्पादययवर्जितम् ।
 यस्य नान्तो न मध्यं वा ग्राह्यो ग्राह्यं न विद्यते ॥ 10
 न गतं नागतं स्तुत्वा सुगतं गतिवर्जितम् ।
 तेन पुण्येन लोको ऽयं व्रजतां सौगतीं गतिम् ॥ 11
 ॥ परमार्थस्तवः समाप्तः ॥

6 ཆེན་པོ་མ་ལགས་ཆུང་མ་ལགས་། འི་དང་ཆུ་མ་པས་མ་ལགས་ལ །
ཆད་མེད་པ་ཡི་དངོས་པུས་ལ ། ཆད་མི་མངའ་ལ་ཕྱག་འཆམ་འདུད །

7 འི་མེན་ཏེ་པ་མ་ལགས་ཤིང་། ཉམ་མཁའ་མ་ལགས་ས་མ་ལགས །
འཁོར་མེན་མ་དང་མ་ལགས་། གནས་མི་མངའ་ལ་ཕྱག་འཆམ་འདུད །

8 ཆོས་རྒྱལ་ལ་མི་གནས་པ་། ཆོས་ཀྱི་དབྱིངས་ཀྱི་དངོས་ལྷུང་ཅིང་།
མཆོག་ཏུ་ཟུང་པ་ཏིང་བརྟེན་པས ། ཟུང་མོ་ཆོད་ལ་ཕྱག་འཆམ་འདུད །

9 དེ་ལྟའི་བསྟོད་པས་བསྟོད་པའི་ལམ ། ཡང་ན་འདི་ནི་ཅི་ཞིག་བསྟོད་ །
ཆོས་རྒྱལ་ཐམས་ཅད་སྟོང་པ་ལ ། གང་ལ་བསྟོད་ཅིང་གང་གིས་བསྟོད་ །

10 རྒྱུ་དང་འཇིག་པ་རྒྱལ་ལྷུངས་ཤིང་། གང་ལ་མཐའ་དང་དབྱས་མེད་ལ །
གཟུང་དང་འཇིག་པ་མ་མཆོངས་པས ། འདིར་ནི་ཆོད་བསྟོད་བྱས་པ་གང །

11 གཤམས་དང་ཕྱིན་པ་མི་མངའ་ནིང་། འཕྲོ་ལྷུངས་པདེ་པར་གཤམས་བསྟོད་པས་
བསྟོད་ནམས་དེས་ནི་འཇིག་རྟེན་རྒྱལ་པདེ་གཤམས་གནས་སུ་འཕྲོ་པར་ཤིག །
དོན་དམ་པར་བསྟོད་པ་སྟེལ་དཔོན་གྱི་སྟེལ་ཀྱིས་མཆོད་པ་ཐུགས་སོ །

6. Thou art neither big nor small, neither long nor globular. Thou hast reached the stage of the limitless. Homage unto Thee, the unlimited One.

7. Thou art neither far away nor near, neither in the sky nor in the earth, neither in the cycle of existences nor in Nirvāṇa. Homage unto Thee, who dost reside in no place !

8. Thou dost not stay in any *dharma*, but art gone into the condition of the Absolute and hast obtained the sublime deepness. Homage unto Thee, the deep One.

9. Praised in this way, let Him be praised ; but has He been praised ? When all *dharma*s are void who is praised or by whom can he be praised ?

10. Who can praise Thee, as Thou art devoid of birth and decay, and since neither end nor middling, neither perception nor perceived exist for Thee ?

11. I have praised the Well-gone (Sugata) who is neither gone nor come, and who is devoid of any going. Through the merit so acquired may this world go along the path of the Well-gone.

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